The Bombay Guardian.

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WEEKLY REVIEW.

—A CORRESPONDENT writes to us on the subject of Bishop Meurin's pamphlet, not having seen our remarks on the same. Some of his remarks have been anticipated. We make the following quotation from his letter:

"The promise of the Comforter was preceded by these words—"*If ye love me, keep my commandments,* AND I shall pray the Father to give you another Comforter." If the Roman Church can prove that it has always remained faithful to its 'first love'; that it has faithfully kept God's commandments, not added to or taken from them; not minglad with the worship of God, the traditions of men; has kept its garments pure and undefiled; and not turned to the right hand or the left to serve its own ends; then I am prepared to admit that it is a true and uncorrupt Christian Church; but if it cannot prove these things, then it lays itself open to the charge of blasphemy, in claiming for its errors and impurity, the guidance and sanction of the Holy Spirit.

"There seems to be a good deal of misconception as to the manner in which God deals with mankind. The Roman Church thinks that because the Holy Spirit was given to teach and to guide mankind and the Church in particular, that therefore it was His duty to keep the Church free from error and corruption; it is on this view of the Holy Spirit's functions that Dr. Meurin bases his arguments in favor of the Roman Church. If this were the correct view, then the whole of the Churches founded by the Apostles would to this day be in existence and free from error. The lessons taught by the second and third chapters of Revelation show however that tho' the Holy Spirit teaches and guides, he does not coercively restrain either men or churches from error and crime.

"The history of the Israelites teaches us, that God's known, though invisible presence, is no restraint to the commission of crime and of dishonor. With the thunders of Sinai still in their ears, the wonders in Egypt and at the Red Sea fresh in their mind, God himself on mount Sinai and the Angel of His Presence in their camp and in their midst, the Israelites dared to make to themselves a golden calf, to worship it and to proclaim, "These be thy Gods, O Israel, *which brought thee out of the land of Egypt.*" God could easily have prevented the Israelites, *His chosen people*, from the commission of this great crime; why did he not do so? Here we see that God's personal presence in their midst did not restrain the Israelites from committing a very aggravated crime; and that God did not in any way interfere, as he could have done, to prevent them from sinning, and to protect his name from being dishonored. Why then should we expect that the Holy Ghost would interpose to keep Christian Churches and the Roman Church in particular from falling into error, or that His Presence merely would keep them pure and undefiled?

"My idea of the matter in this case, as well as in the case of Adam and Eve's fall, is that God, having given man free will, does not interfere to restrain him from crime, and that the Holy Spirit will teach, guide and help those who call upon Him; and only so long as they sincerely and earnestly desire his aid.

—Major Daniell has distinguished himself not a little, first by the energy with which he suppressed the bands of dacoits that were ravaging the country, and then by the admirable and masterly way in which he got possession of the ringleader. This last feat was accomplished by his own personal exertions and fearlesa exposure. In these days of kid gloves and red tape, it is refreshing to see a man acting independently of subordinates and securing the prize by dint of his own individual efforts. It appears that the further developments of the plot hatched by Wasoodev and his Braminical friends might have proved something very serious. Seventeen Brahmins are under arrest, believed to have been engaged in this plot. Wasoodev has attempted to commit suicide, since he was brought to Poona.

—They who have had the best opportunities of learning the facts of the case, are assured that the mortality in the Sholapoor region caused by scarcity of food in the last two or three years cannot be estimated at much less than half of the entire population. In some portions of the collectorate the numbers now to be found in the villages are about one third of what they were in 1874; but taking the whole together, the average would be something like fifty per cent. It is possible that some are still living in distant places. There is still a good deal of distress. It is to be hoped that the grain now in the ground may yield a good harvest, and thus put an end to the misery that has so long continued.

—THE *Theistic Quarterly* for July contains some prayers that have been prepared specially for use in India, by Mr. Tyssen, who was lately so much troubled because a Native of India had expressed his belief in the divinity of Christ. The first is called the Lord's Prayer paraphrased, but is really that prayer revised and amended by Mr. Tyssen. Instead of, "Give us this day our daily bread," we have "Give us grace each day to earn our daily bread." Instead of "Thy will be done on earth as in heaven" we have, "May we learn and fulfil thy holy will ever more and more," which seems to deprecate the doing of God's will fully to-day or to-morrow and to plead for present disobedience. Among the additions is this: "Make us happy hereafter as we make our neighbours happy here." According to our own conception of the matter, the most of the prayers that follow are not prayers at all, but sermons, and especially criticisms on the views that differ from those of the writer. We hope the following may be answered: "May we abstrain from endeavouring to coerce our children into holding the same views as ourselves, by representing those views as the only opinions acceptable to thee. May we not be offended if any of our children or relations adopt different views on religion from our own." The first duty of a parent is to secure for himself the truth of God, and then do his best to teach it to his children. There is something better than one's own opinion and that is the truth. Here is another extract from these prayers: "It is well that we should adopt the ancient custom of giving every seventh day to rest and holy thought, though we need not abstain from all manner of work, but may enjoy innocent amusement and occupation upon it, and the two reasons given for such custom by the Jewish writers may neither be correct." The two reasons are those that are given in the decalogue. This Prayer on the fourth Commandment is just a polite way of telling God that we will not keep his commandments because he has commanded us, but because we find it convenient to do so, and only so far as we find it convenient.

—H. E. the Governor at Barsee the other day told the people that the foolish prejudice against killing rats should be overcome. If a tiger approached a village, all would unite to bring about his destruction; but the rats were a much greater scourge than tigers were. It is stated that the people have the idea that those who have died from starvation, come back in the form of rats to get the food they should have had in their previous birth. Thus we see how superstition becomes its own scourage. This doctrine of metempsychosis certainly has its inconveniences.

—WE are favoured with the Report of the Orissa Baptist Mission for 1878-9. The Rev. J. and Mrs. Vaughan and Mr. Heberlet joined the Mission force. The departure of the Rev. Mr. Miller for Europe and the death of Mrs. Thos. Bailey are mentioned. There are 7 European missionaries at the different stations. A considerable number of Native preachers and ministers are mentioned but we cannot gather whether any of them are ordained or not. Baboo Anunta Das was ordained Pastor of the Church at Berhampore, Ganjam. Those baptized last year on profession of their faith were at Berhampore, 13; at Choga, 3; at Cuttack &c. 37; at Khoordah, 3; at Khundittur, 5; at Piplee, 22; altogether 83. Total number in communion, 982. There are about 400 children in the orphanages. Tracts and books printed, 50,935 copies. Attention is called to the fact that the extensive movement in the Balasore district reported in February last by the Rev. Mr. Marshall of the Am. Baptists, began with the reading of Christian books.

—WE have received the Report of the Bombay Unovenanted Service Family Pension Fund for the last year. The funded capital of this institution has increased in the year from Rs. 417,435 to Rs. 468,804, which seems to show a healthful state of things. The management is in the hands of good and competent men.

—A GENTLEMAN connected with the Mansion House Relief Fund Committee in Bellary, was applied to by Miss Anstey of Colar

for any remaining orphans in the camp there. He sent word to all the officials concerned, and the same was afterwards tom-tomed through the town, that unless some one claimed the children by a certain date they would be sent away to Bangalore and made Christians. This had the effect that was probably anticipated, and the little ones were spared the terrible doom of being made Christians. Probably the officer mentioned acted in accordance with instructions received from the powers that be; for this course has been pursued elsewhere we believe. One thing that strikes us in this matter is that the very Hindoos who stood aloof when the people and their offspring were perishing by tens of thousands, are willing to undertake the charge of the orphans rather than they should receive the instruction that would be given them in a Christian orphanage. They have no bowels of compassion when the perishing are crying for bread; but when the question is if the children shall be taught to worship the one living and true God or some abominable caricature of deity, they rush to the rescue. There is 'righteousness' to be gained in this, but none in merely saving the poor creatures from a most awful death.

—THE Aberdeen *Free Press* of June 25, contains an account of the ordination of Mr. Robert Scott, who is expecting to join the Free Church Mission in Bombay, next October. Among those who took part in the services were the Rev. Dr. Murray Mitchell and Rev. Mr. Boyd, formerly of Bombay. Mr. Boyd said he felt peculiar interest in this occasion because of his having spent so many happy years in Bombay. Mr. Scott's work would not be that of a pioneer; he would be associated with a missionary institution having a history that every one connected with it might be proud of. Dr. Mitchell submitted some statistics showing the great expansion of the missionary work, the large number of recent accessions, and the small amount of outlay compared with the money spent in the drink traffic, one million against one hundred and forty millions.

—A BILL for shutting up public houses on Sunday, has been introduced into Parliament, and has even received the countenance of Government. A London correspondent is very irate at this, and says that a Bill which would prevent any man who takes a walk into the country on Sunday from refreshing himself with a glass of beer, would assuredly bring on a revolution. If so, some improvement in the education of Englishmen would seem to be desirable. It seems a pity that they should cherish the idea that liberty without beer is slavery. It is a nice picture that is presented to us, that of the peritatetic philosopher taking his glass after his walk, but there is a reverse; looking at this, we see some thousands of ragged creatures drinking themselves into a condition that calls for the attention of the police and thousands of better dressed men spending the wages of the last week, while their children are crying for their Sunday dinner. What matters it? I must have my glass.

—THE next meeting of the S. I. Conference of the M. E. Church, will be on the 8th of January, 1880, at Allahabad. Bishop Harris has been asked to make the appointment for that date, which has been found to suit best the convenience of those concerned.

—THE *Indian Mirror* says there can be no such thing as a book revelation. For a revelation is an unveiling; and a book is something veiled or shut up! There are some books that hide more than they divulge; but it is a strange thing to say that a book must necessarily conceal. But the writer goes on to say that a book can communicate the thoughts of one man to another. Well, if the writer of the book has been taught of God what to say, it is then a revelation of the mind of God. Baboo Keshub Chunder Sen has lately taken pains to let us know that he believes that God has spoken to man by means of prophets. What a prophet says, a prophet may write. It is convenient for the Editor of the *Indian Mirror* that the printing Press affords him the opportunity of addressing at the same moment a great many people in different parts of the world. It would be a strange thing indeed that facilities that God has given to man for the communication of man's ideas, should not be available for the purposes of revelation. If there has ever been a divine utterance to man, what hinders that that utterance should be written, published, translated? Happily there are millions who have received the revelation made through the Bible and have become new men and women, eschewing evil and delighting in holiness and beneficence and in God and in Christ, and who are themselves living epistles of Christ known and read of all men. The *Mirror* says: "Neither English or Sanscrit can be the medium of God's revelation. If it were simply English, salvation would be the monopoly of the English nation." We can leave this reasoning to speak for itself.

—THE Free Church of Scotland is about to take up Nellore in the Madras Presidency as one of their stations. A new missionary, the Rev. Adam Andrew, is to leave Scotland soon for the purpose of occupying Nellore.

The Bombay Guardian.

SATURDAY, AUGUST 2, 1879.

WEIGH WELL. II.

So many other matters demanded our attention and the space at our command last week, that we could not then fulfil our promise to reply to Mook Moorien's second objection. We proceed to do so now.

Our correspondent says that he hates the word 'convert'; it is to him a by-word of reproach and shame. And he explains to us how he came to think thus of this class. He was taught to believe that it was a base and dishonourable thing to change one's ancestral religion. We are all familiar with the fact that Hindoos, Parsees and others consider it the worst thing a man can possibly do, to renounce the religion of his fathers. We do not know how they would regard a convert from the Christian faith to the Hindoo or the Parsee; for instance, how they look upon the Theosophists. But for a Hindoo to renounce his ancestral faith is considered by Hindoos the greatest of crimes; and the Parsees take the same view of conversion from Parseeism. Many of these respective nationalities commit forgery, adultery, murder even, and there is not such a complete ostracism for them as there is for those who go over to Christianity. We can well understand that our correspondent, accustomed from early years to hear converts stigmatized as the most odious members of society, and to hear the worst construction put upon their motives, should grow up with his mind strongly prejudiced against this class. But the question is, Is the view of this matter taken by the natives the correct one? If not, then a terrible injustice is done to this class of persons and every friend of justice will make haste to adopt a view more consistent with the facts. Why should it be considered a thing impossible that a man be convinced that the Bible is a revelation of God's will intended for all mankind? Every student of history will admit that the nations who now profess Christianity are descended from those who were brought up in other religions and who were led to embrace Christianity by the conviction that God required them to do so; and he will also admit that it has been a happy thing for these nations that their ancestors became converts to the Christian faith. Man's highest obligation is to the truth; no considerations should induce him to renounce it; it is his life. But how can he know any system to be true except he examine it and find satisfactory evidence that it is from God? Not only should he cleave to it in the face of all conceivable opposition, but he should do his best that others should come to the knowledge of it. But what right has any man to conclude that the system with which his parents and forefathers have been connected is the truth, without examination? 'Prove all things' is an obvious duty resting upon all. We are created to serve God; but how can we serve him unless we know his will? and how can we know his will unless we take steps to do so? The servant of an earthly master who does not consult his master as to what he would have him do, but allows himself to be guided by the other servants or by his own notions, is not likely to be an acceptable servant. They shall all be taught of God, says the Bible, concerning God's true servants. The reproach that has been so unjustly heaped on those who have gone over from some other religion to Christianity, ought rather to be heaped on those Hindoos, Parsees, Mahomedans and Jews, who, without enquiry, adopt the opinion that it is their duty to remain in their paternal religions. The language in which Hindoos and Parsees are accustomed to speak of converts from these systems to Christianity, breathes the very spirit of persecution that caused the death of so many Christians in various ages and in many lands. But there is no class of persons on earth so dear to God as those who are martyrs for the truth. Many a Christian convert in this country has gone through a severer ordeal than if he had been stoned to death. We do not of course mean that all professing converts have been actuated by the best motives. We have known men whose disregard for their paternal religion and for their caste fellows, savoured more of a profane desire to shake off all restraint than of any thing like conviction. But this fact does not authorize any body to entertain the idea that all converts who renounce their ancestral faith are influenced by unworthy motives. A day shall assuredly come when there shall be no names more lustrous on the page of Indian history than the names of those who forsook all to follow Christ, not counting their lives dear unto

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themselves. The opprobrium that was heaped on them will become a crown of glory to them. We beg then our correspondent to put away the unworthy sentiment that every convert is a culprit, and to make himself acquainted with the considerations by which those who have had to suffer so much for their belief have been influenced.

THOUGHTS ON THE GOSPEL OF JOHN.

"THE Master is come and calleth for thee." XI. 28. Christ's wish that Mary should come, is here first mentioned. Our Lord, did not, it would seem, wish to make any stay in Bethany at this time. His hour was not yet come. He remained in the outskirts of the place, had the interview with Martha and Mary, proceeded to the grave of Lazurus and when he had raised him from the dead, would appear to have taken his departure.

"She arose quickly and came." Blessed are the Marys who, when the Master calleth, arise quickly and hasten to him. How many return the answer, Have me excused. Mary knew not why the Lord had delayed to come when she had sent for him, but she did not dream of resenting it. "The Jews followed her." 31. It was so arranged in the providence of God that the miracle should be witnessed by others than the disciples, by some not over friendly.

"He groaned in the spirit and was troubled." 33. The Gr. word rendered 'groaned' implies considerable perturbation of spirit. The French word *fremir* comes from it etymologically and expresses the meaning. Jesus was powerfully agitated by the grief of those around him. We are to remember that it was his delay in responding to the summons of the sisters that, in one sense, was the cause that their brother had been taken from them. It had been deeply painful to him to know the hours of anxiety and of anguish they had gone through; and in the scene then before him he saw myriads of similar scenes to be witnessed in ages to come, when loved ones were taken from Christian families and from families not Christian. He sympathizes with his people, and no sympathy is more perfect than that of Christ, for there was in him no self-love to abate the force of sympathy. "Jesus wept." These tears have done more to staunch the wounds of humanity and dry the tears of sorrow than all the poetry that ever was written. There is an epic in these tears of Christ. He had power over all the ills that flesh is heir to, even over the last great enemy; he had power to give them back their loved one; but the glory of God was more revealed in these tears than in the word which summoned Lazarus back from the regions of the dead. Because God is Love and not power. He reigns by inspiring confidence and not by inspiring awe. To get really near us it was necessary that the Son of God should empty himself, lay aside the distinctive tokens of majesty and power, and make himself as the weakest of the weak. And shall we cling to the notion of our own greatness and of our rights and titles, in the presence of a weeping Jesus? As we follow him to the cross, let us hasten to get rid of our mock robes of royalty, that we may reach the depths of his humility and then rise with him to glory, honour and immortality. "Could not this man who opened the eyes of the blind, have caused that even this man should not have died?" This is like the logic of the world. It is, from one point of view, excellent reasoning. No man could open the eyes of the blind by a mere touch or word, except the power of God dwelt in him; if omnipotence is with him, he can raise the dead. Well, if you can see this why do you not hasten to throw yourself at his feet, and avail yourself of his divine power for your salvation? Up to a certain point you reason admirably; but when it comes to the application of the recognized truth to yourself, your reason breaks down completely. So it is with all the religions that have no other basis than man's reason.

INTERNATIONAL BIBLE STUDY.

August 10*th*, 1879. *Isaiah LV.* 1-13

AFTER the work of atonement set forth in Chapter LIII, we have in Chapter LIV. congratulations on account of the great blessedness that has thence accrued to the church. In this, we have the church engaged in the work of evangelization. The clarion notes of the Gospel are heard inviting the thirsty, the needy, to avail themselves of the satisfying portion prepared for them. The representation is of a banquet not for some select and favoured persons, but for all who have any desire to partake of it. The middle wall of partition is broken down, and there is pardon and spiritual life for all "without money and without price." Men have not to purchase a title to the favour of God. It is freely offered to them in Christ.

"Wherefore do ye spend money for that which is not bread?" 2. This is what men are every where doing Blinded as to the true end of life and the conditions of happiness, they try to persuade themselves that happiness is to be found in the abundance of worldly good, not considering that they asperse the Ruler of the universe by the imputation that he has so arranged matters that that which is necessary to happiness can only be the portion of a small number. Let us honour God by believing that he designs the happiness of all and let ns seek it where all our fellow men may find it, in the Gospel that is for all mankind. But proud man disdains to have a happiness that he must share with all; he only values that which is out of the reach of the generality of men. But we may be sure that God has no prizes for those who despise others. God well knows that nothing stands more effectually in the way of their happiness than this very selfishness. One who has been taught of God learns to find his happiness in that of others, and he would be miserable if he could not share with others what God has bestowed upon him. So every one that comes to this banquet of life, is chiefly glad because he is empowered to bring others to share in its rich provision. When our Lord multiplied the loaves, the greater the number of the guests the more abundant was the supply; most was left where most had eaten. You brake your loaf to give to those around you, and you found in your hand more than you had at the beginning, Let him that heareth come, and let him that heareth say, come. But what a marvel it is and and what a revelation of the character of sin, that there should have been this banquet of life spread so many ages for man, and yet he not only refuses to come but hates those who urge him to come and who testify that they have obtained satisfaction for their needs.

"Everlasting covenant." 3 We are not only invited to sit down at the banquet of God and partake of the royal entertainment, but the King of kings makes a treaty of perpetual amity with us and gives us a title to an everlasting residence in his palace.

"Sure mercies of David." The mercies promised to David. They accrue to us through David's greater Son.

"Shall run unto thee because he hath glorified thee." 5. When the people of God come to understand the unsearchable riches of Christ, and receive through the Holy Spirit the fulness of salvation, then the world shall be convinced that God is with them and that Christ is indeed the pearl of great price and will have an earnest desire to obtain that from which they formerly turned away. This accords with what is taught us in the prayer of our Lord recorded in John xvii. "That they may be one with us, that the world may know that thou hast sent me.

"While he may be found."—Time is coming when he may no longer be found. The continued rejection of the Gospel induces a state in which it is no longer possible for the mind to change, and it becomes its own everlasting curse.

"For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord." Hence the necessity of the wicked man's forsaking his thoughts and his ways. God must renounce his thoughts or the sinner his, for the two are separated as widely as the heaven from the earth. God, of course, will not renounce his thoughts which are embodied in his word; heaven and earth may pass away but not one jot or tittle of his word shall fail. Can the sinner scale the heavens? No; but God in his benignity sends his word down to us as the rain and snow come down from heaven to water the earth and cause the seed to spring up. The heavens are high, but they minister unto man's daily wants; and the thoughts of God are high as heaven above those of man, yet when man is ready to yield to them they convey to him the blessings of heaven. Man's thought is that he is to set himself right with God by works of righteousness that he intermingles with his sins. The thought of God (heaven-high above man's thoughts) surrenders God's well-beloved Son to death that man may have in him an unblemished righteousness, without money and without price.

"The rain cometh down and the snow." 10. The rain moistens the earth immediately and prepares it for the seed and causes the seed to fructify; the snow is rain prepared for the future; after a while it melts and then fertilizes the soil. The word of God preached may be compared to the rain that brings immediate blessing with it, and the Bible has many a bank of snow for the exigencies of our developing experience. 'So shall my word be.' That is, as the rain does not descend in vain upon the earth, but causes harvests to spring up, wherever men avail themselves of this gift of God and cultivate the soil, so shall not the word of God be proclaimed in vain; there will be fruit to the glory of God, though we may not say

how speedy or after what manner shall be the harvest. "God be merciful unto us and bless us, and cause his face to shine upon us. That thy way may be known upon earth, thy saving health among all nations."

DID CHRIST RISE AGAIN? V.

Our fifth proposition is the following:

Death is the extinction of personal influence and power as regards this world, and this would be preeminently true in the case of Jesus Christ. His death would indeed be the annihilation of his cause.

To judge rightly of this matter, we must put away the ideas that have come to us through the resurrection of Christ and through the work of the Holy Spirit poured out by the ascended Saviour. A careful study of the Gospels brings nothing more prominently to view than the fact that the apostles were altogether dependent upon their Master. They could not stand alone. Take away Christ from them and they become immediately fishermen, taxgatherers and the like. Even when our Lord sent them before his face to announce his coming, to preach and to work miracles, what emboldened them was the fact that Christ was close at hand and that the country was full of his fame, and especially the commission to work miracles in his name. They were upborne by the prestige of that name. But when our Lord was gone up to the mount of Transfiguration, those who were left behind, not knowing where Christ had gone or why, were troubled, and when the demoniac youth was brought to them to be healed, it became evident that their faith had failed. It was always Christ who met the opposers, the lawyers, the Scribes, the Pharisees, the Sadducees, the Herodians, the rulers of the synagogue; it was only Christ that could answer the citations from Scripture, explain their true meanings and bring out the testimony of Scripture to himself. Throughout the ministry of Christ the contest was between him, singlehanded, and those who were in places of authority and influence; the disciples were simply spectators. Deeply conscious of this themselves they could not bear the allusions of Christ to his death. 'Far be this from thee,' was the language that rose naturally to their lips at the least suggestion that Christ should be taken from them.

To make this matter perfectly clear, we have only to look at the disciples when Christ allows his enemies to get possession of his person. As soon as it became evident to them that Jesus would not use his power to rebuke his enemies, and that he was actually in their hands like a helpless prisoner, they became weakness itself. The feeling of their own danger absorbed them utterly and they fled, leaving the master who had been their guide for years, in the hands of his deadly foes. Afterwards Peter basely denies his Master, apprehending nothing so much as that men shall suppose him to have been one of the companions of the man of Galilee. No one of them gets courage to come forward on the day of crucifixion and acknowledge the bond that had so long existed between him and Jesus. When Christ is on the cross, they are timidly huddled together at a distance. They venture not to present a petition even for the body. Joseph of Arimathea, being a rich and influential man, not professedly a disciple of Christ, and the cause of Christ being now virtually at an end, can ask for the body without seriously compromising himself. The apostles withdraw from the scene as soon as Jesus is dead, leaving two of the women to note what is done with the body. For fear of the Jews they make fast the place where they abide. During the ministry of their Lord they had constantly seen him saving himself from the hands of his opponents, and baffling all their attempts to arrest him, and they were utterly unprepared for such an event as the successful seizure of his person. This filled them with consternation. It really seemed as though God from heaven had acknowledged the Leaders of the Jews to be right in their opposition to Jesus of Nazareth, and as though Providence declared him to be indeed the impostor they had alleged him to be. Jesus had spoken to them of his death, but it was impossible for them to conceive of his death as other than the extinction of his cause. The idea of their taking up the interrupted plan of Christ and carrying it forward when the enemies of Christ had obtained such a complete victory over him in the eyes of all the people, was supremely ridiculous. Doubtless they remembered a great many beautiful things that Christ had said, but what could they do with these in the face of such a tremendous fact as this, that he who uttered them professed to be the Saviour of the world and yet died ignominiously at the hands of the public authorities? If they stood up to preach, what could they say? Jesus had indeed spoken of a resurrection; but of what value was such a promise? All the promises had been crucified with him. If there had been any power left in Jesus he would have put it forth before his death and come down from the cross. They could take no other view of the matter than this; the promise of a resurrection only appeared like an additional mockery of their past hopes. And we find that the testimony of the women and others to the fact of the resurrection encountered in them an almost invincible unbelief. Not almost, but quite invincible, so far as the testimony of others was concerned. Nothing less than the actual sight of him could overcome it. This then was their state of mind. It fully establishes our opinion, that the death of Christ was the extinction of his cause. It was so in the eyes of his enemies, and it was so in those of his disciples. All that remained of their former faith finds expression in the words: "We thought it had been he who should have redeemed Israel." To revive the cause of the crucified Jesus, a greater than Christ was needed; that is to say, Christ clothed with greater spiritual power than he had exercised during his ministry, must live again upon the earth. All that remains of his wonderful ministry is this handful of Galileans who are as sheep without a shepherd, filled with fear and confusion and compassed about by those who have triumphed over their Master. Imagine Peter or John in these circumstances standing forth in Jerusalem to preach over again the remembered words of Jesus! The hypothesis is exposed by its own absurdity.

It is comforting to know that it is not the great and the learned and the eloquent that Christ seems to stand closest by.

Is freemasonry consistent with the profession of a Christian?

(*Communicated.*)

Most emhhatically, no. On the other hand it is *most* inconsistent. There are a number, even in this land, who though they are servants of the Lord Jesus Christ, nevertheless maintain their relations with Freemasonic Lodges, see nothing incompatible with their profession as Christians in doing so, and even go to the extent of asserting that there is no moral harm whatever in remaining identified with the confraternity. I am not indulging in an assumption. I have met several, who are earnest Christian men, recognized members of Churches, who take a prominent part, more or less, in active Christian work, but who hold tenaciously to this opinion, and would resent any opinion to the contrary. It has been my privilege to discuss the subject with some of them. The sum and substance of their arguments, have been, "Freemasonry teaches morality, and is calculated to do good if its precepts be obeyed. We see nothing objectionable, ergo, cannot see any moral harm in attending 'Lodge' and continuing our relations with the same."

A complete answer to reasoning of this kind would be one simple statement of the Word of God, a statement that has the force of a command, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." 2 Cor VI 17. But this plain precept may not satisfy, may not furnish reason for severing the ties of masonic Brotherhood. I propose, therefore, taking up, in the order I have mentioned them, the reasons, urged by those alluded to, and making a few observations on each.

"Freemasonry teaches morality," or to put it in formula, "Freemasonry is an excellent," or "peculiar, system of morality, veiled in allegory, and illustrated by symbols;" or, to quote from the charge given by the Worshipful Master to the newly initiated "Entered Apprentice,"—"Ancient no doubt it is, as "having subsisted from time immemorial, and "honourable it must be acknowledged to be, "because by a natural tendency, it conduces "to make all those honourable, who are "strictly obedient to its precepts. Indeed no "institution can boast a more solid foundation "than that on which Freemasonry rests—the "practice of social and moral virtue."

I ask the Freemasonic disciple of Jesus Christ, do you heartily endorse all these statements? You do; then you endorse what neither you nor any other member of the Craft, prove, viz. that Freemasonry "subsisted from time immemorial."

Moreover you elevate Freemasonry and actually give it a higher place than that other and million-fold more sublime and glorious institution, the Religion of the Lord Jesus Christ, For, if "no institution can boast a more solid foundation," then Freemasonry is verily, second to none—But is this declaration true? I venture to reply that it is false as the previous one respecting the antiquity of the Craft. Does Freemasonry rest on a more solid foundation than the religion of Jesus Christ? Does not that holy and comforting religion also teach the practice of every "social and moral virtue?" Hear what it has to say, "whatsoever things are true, whatsoever things are honest (or honourable), whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Now if the religion of Jesus Christ is based on the very foundation that Freemasonry pretends to be established upon, and if that religion enjoins the practice of every virtue, as well as Freemasonry, then where is the need for Freemasonry? Why remain a Mason?

Again, let me ask the Masonic Christian, you say "Freemasonry teaches morality, and is calculated to promote good, if its precepts are obeyed." Granted, but where did you, my bro-

ther, learn the practice of every social and moral virtue? Was it out of the Masonic ritual, or out of the Bible, was it in the "Lodge," or in the "household of faith?"

I take it, that when you assert, "Freemasonry is an excellent system of morallty" you mean that Freemasonry undertakes to invest a man with a certain moral grandeur or moral dignity. Yes, if moral grandeur consists in the assumption of empty, childish, unmeaning titles, then I will be silent, but if you believe that it does more than that, in other words, that it really invests the moral nature of man with a dignity and grandeur, then you have more faith in a mere man-made institution than in Him, of whom it is written, "If any man be in *Christ*, he is a new creation." To all intents and purposes your credo is, "a man is a new creation, invested with moral grandeur, beauty, &c., if he is a Freemason." I anticipate your objection when you say "Freemasonry after all points to the Law of God and tells us 'obey that book and you will do well.'"—I anticipate your objection, and reply, if you can obey that Book without being a Freemason, why be one and remain so? If a man, with a pair of good eyes, can read a book without the need of spectacles, why read, and at the same time hurt your eyes, with them?

Freemasonry teaches morality.—That *should* mean, it gets a hold of the worst characters such as, drunkards, liars, swearers, &c., and bringing them under its benign and reforming influences, bestows on them that moral tone of character, which is so desirable, and so much to be admired. This however, is not what it *actually* means. In every Lodge there is a certain mysterious little box, called the "ballot box" with "ayes and noes" painted on it. That box decides the fate of all candidates for initiation into the "mysteries." If a candidate is a respectable man with nothing to stain his moral escutcheon, well and good. The "ayes" *will be in his favour—But alas for him who* has something against his character. He must abide in a "state of darkness," and be debarred from all the benefits and privileges, moral and temporal, which Freemasonry alone can give. He is not a proper subject for Freemasonry to influence for good.

Perhaps I am short sighted, at any rate, I fail to see how Freemasonary can teach morality when it refuses admittance to those who may need its teachings more than others. I am at a loss to understand (but then I am in Anti-Masonic darkness) how it happens to be termed an "excellent system of morality," though it may appropriately be styled a "peculiar" one. Will the Freemasonic Christian affirm that its excellency lies in the fact that it precludes all other than respectable? Then I confess, I glory in a system, which extends its invitation to all, yea to the lowest, the vilest, the most abandoned; invites them to receive mercy, pardon, holiness, heaven, "without money, without price" (without ballot-box); makes its special mission, "to seek and save the lost," and whose glorious Head and Master is He, who *alone* is worthy to receive all honour and worship.

As I have intimated already, Freemasonic Christians do not only maintain that Freemasonry teaches what is good but also go further by declaring that they see no moral harm in attending "Lodge." Of those who reason thus, I would ask, is there any moral harm in disobeying God?

I find in turning to the Law and the Testimony, such declarations as these, "Blessed is the man that walketh not in the Counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." "Be not unequally yoked together with unbelievers." If I understand these passages aright, there is unquestionably a violation of God's command, on the part of that disciple who attends "Lodge," and continues his relation with Freemasonry. Will that disciple take upon himself to say, that all whom he meets in Lodge and to whom he extends the hand of Masonic fellowship, are true, sincere, devout, followers of the Lord Jesus? I fear he would be found saying too much, were he to say so.

He knows full well they are not. He knows that whenever "Lodge" assembles, or is "properly tiled," it does not assemble in the name of the Lord Jesus. He knows that in the forms of prayer used in the Lodge, no mention is made of our Redeemer, nor are these petitions offered up through the merits of our risen Lord. Jesus Christ is completely ignored, left outside. Very properly so too, since Christ can never have concord with Belial. Moreover the Freemasonic Christian knows that in Lodge there assemble, infidels of all shades of Anti-Christian thought, scorners, scoffers at religion &c., with all of whom he fraternizes. Knowing all these facts, how comes it that he, a professed follower of the Lord Jesus Christ, a witness for the truth, is found, where God does not walk, where Jesus His Lord and Saviour, is not found, is not admitted at all, is ignored and dishonoured, and where He is not known to feed His flock? "What fellowship hath righteousness with unrighteousness and what communion hath light with darkness?" "God is light, and in him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and *do* not the truth." Much more can be said on this subject but here I will stop.—I have written because to many earnest minds it is clear that this mystic craft of "free and accepted masons," is acting as a stumbling block, and because in common with them I feel, that what God wants in India is a people entirely consecrated to Himself. He is calling on His children therefore to be holy, so that He may marshal them into line, fill then with the power of the Holy Ghost, and then lead them on to victory and conquest. To all Freemasonic Christians, I would say, "On you, my Brethren, as well as on all His people, Jehovah calls, "Prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." To you He addresses Himself and cries, "Come out from among them and be ye separate." "Be ye holy, for I am holy."

REMINISCENCES. XXX.

We pass over H.'s description of his visit to the petrified forest, the tombs of the Caliphs, the Turkish bath, &c.

July 24, 1839. Being in Turkish attire L. and I resolved to visit the mosque of Sultan Hassan. In the chamber which contains the tomb of this personage, we observed some spots of blood on the porphyry pavement and received this explanation: This Sultan, actuated by a desire to travel, resigned his power into the hands of a regency, and after having led the life of an Armenian merchant in various eastern countries, returned incognito and found a usurper seated upon the throne. He erected this church and invited the reigning sultan to consecrate it. When, in the presence of the assembled multitude, the usurper asked in whose name he should inaugurate it, he answered, in that of Sultan Hassan; and his partizans, rising at the signal, despatched the illegitimate ruler, while the people saluted the rightful monarch. These spots of blood keep alive the memory and attest the truth of the romantic incident. Subterranean vaults connect the mosque with the citadel, it is said. We employed the afternoon in packing our trunks, paying servants, resisting demands for buckshish &c. After sundown, we rode to Boulac where we found every thing ready and got under way for Tantah, a place of pilgrimage in the delta.

26. At sunrise took donkeys for Tantah, about 4 hours distant from the river. The roads were thronged with camels, donkeys and horses, bearing persons of both sexes and of all grades to the fair, the festival of Seyd el Bedawee, buried here. We found an enormous extent of ground covered with tents. We went to a *cafe*, breakfasted, and smoked *chiches*, and then strolled abroad. The quiet, imperturbable Turk, seated in his boutique piled with rich stuffs, the crowd of fellahs interspersed with strangers from all parts of Arabia, Syria, Persia, Western Africa and Egypt, the loaded camels, each one occupying the width of the streets, Turks of distinction on horseback, a Bedouin sheik on his dromedary, and countless other peculiarities, such was the scene presented. Some of the tents were very large and handsome, ornamented with flags, and contained interior apartments for the Harem. About midnight we loitered through the town and descended among the tents. Arriving at a little eminence which commanded the vast plain, we witnessed a beautiful scene.—The rounding moon was shining, a mist so slight as to be imperceptible, but sufficient to hide the view of other objects, stretched over the landscape, giving it the appearance of a sea.

"And the white tents topping a low-ground fog,
"Showed like a fleet becalmed."

It was a moonlight mirage and of a singular beauty. We smoked in a *caffeteria* and after witnessing sundry *fantasias* (*tumashas*) returned and slept till morning.

27. Parted with my Italian friend Sign. L. C. It is hard to part with a person with whom one has been in habits of close intimacy for three months. Before leaving I made the discovery that some *chevalier d'industrie* had appropriated the mouth-piece of my pipe. The road was even more thronged. Passing by a sycomore, a Turk sitting in the shade of it, hailed us and invited us to stop. We did so, and after some refreshment, all three started off together. Pleased with our companion, Mr. J. and I invited him to accompany us to Alexandria. Found all right aboard our beautiful boat, but a stong head wind was blowing. Just as the full disc of the moon was visible above the bank, we pushed off. Our new friend, a native of Carvallo, (the birthplace of Mohammed Ali,) was an ex-Governor of the portion of the delta through which we were passing. He had spent a year in El Yemen, and seven years in the Hedjaz. He was polite and very communicative and we did not repent having invited him to accompany us. We had many long conversations in Arabic and we understood all he said. He also taught us a little Turkish.

28. My turn to be cook. It was chiefly for the fun of the thing, for the rais and boatmen were quite ready to cook for us. At Atfé I procured a small boat and we embarked on the Mahmoudie about sundown.

29. For an hour before reaching Alexandria, the banks were crowded with Turkish soldiers from the fleet, bathing or washing their clothes, and the first thing we saw on arriving was the Turkish squadron in the harbour. What an extraordinary act it was on the part of the Capitan Pasha to come and surrender himself and the entire armament under his command into the hands of Mohammed Ali! Strange, passing strange, and almost without precedent. The excuse he assigns is that the cabinet at Constantinople is to a man, sold to the Russians, and that the only alternative was either to put his fleet into the hands of his country's most formidable enemy, or to preserve both it and the independence of his country by throwing himself into the arms of Mohammed Ali. Criers every evening go about telling the people to receive the Turks as friends and brothers. The public women have been placed at their disposal by a decree which at the same time directs every respectable female to keep herself closely veiled. We are at the hotel d' Europe and expect to sleep in a bed for the first time in three months.

30. Two agreeable Englishmen are staying as the Hotel, Mr. Fraser and Mr. Escombe.

The former has travelled much in Europe, Asia and Africa, and is a well-informed man. I have made the acquaintance of a Mr. Lister, officer in the Turkish army. He complains much of the difficulties he has to encounter in the task of reforming. The Count de V., a Hollander, whom I met in the baths at Cairo, called on me to-day.

August 1. I saw Mohammed Ali to-day as I was going to the Steamer with the Conrt. He returned my salute.

2. Left Alexandria to-day at 6 a. m. in H. M. Steamship Acheron, Capt. Kennedy. Arrived at Beyrut early on the morning of the 4th. At dinner the previous evening I had drunk a good deal of wine, and had insisted on lying on deck all night, against all remonstrance, and it was under these circumstances that I opened my eyes on Lebanon. Agreeably disappointed by being allowed to land without quarantine. Beyrout is a detestable little town, charmingly situated; we spent two days there. We hired a servant, Giuseppe, a Maltese, arranged with a muleteer to take us to Baalbec and thence to Damascus, for 300 piastres, (four mules,) and got off Aug. 6. at 7 a. m. I had been quite ill at Beyroot and a little dispirited, but when I had ridden a few hours on the mule, I felt as well and as gay as ever. Stopt about noon at a fountain on the mountains, commanding a fine view of Beyrout and the sea. Afterwards for several hours we were completely environed by heavy mists that hid every thing from view. The thermometer which the preceding day had been at 28 centigrade now stood at 13. The house where we stopt for the night, afforded a beautiful view of Coelo-Syria and the Anti-Lebanon.

7. After some hours of travel, passed the Zahle, Noah's tomb must be mentioned, as it was nearly the cause of effecting a separation between Mr. J. and myself. He was enquiring for it with great earnestness, describing it as being 80 ft. long. I asked him if he believed it, when he began reproving me for my incredulity. I laughed at him and amused myself at his expense, until we reached the tomb. Upon measurement we found it to be 105 feet long and 3 ft. wide! Upon our return from this little excursion his ideas had undergone a change, and he now denied having expressed his belief in it. This brought on a dispute which became so warm that nothing but silence or a violent settlement could terminate it. The former fortunately. At the next village we dined in the shadow of some trees. *Toujours* ham and bologna sausage. As we were mounting, the stupid servant discharged Mr. J.'s gun; we were only a yard or two off and had a narrow escape. We continued our ride in this pleasant plain of Coelo-Syria, till we came in sight of Baalbec. We arrived about 5 o'clock and alighted at the Greek convent. I immediately went down to the enceinte of the ruin, and hastily inspected the smaller and more perfect temple.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—After the usual preliminaries, such as notices and canvassing for sale of tickets, a choir consisting of 16 members of the M. E. Church appeared before the Nagpur public last night and rendered the Hymns put together by H. S. Freeman in a service of sacred song illustrative of the Prodigal Son. To say that the entertainment was a thorough success would imply that every one of the large audience consisting of about 200 people, small and big, was satisfied, but it was a success. There were jars and flaws painful to the trained musical ear but from the remarks very freely offered it was satisfactory to learn that liberal allowances were made for the singers. 20 pieces were sung and it was only towards the close that the strain upon the vocal powers of the singers began to tell. Judging from the requests in several quarters for another similar service it may be safely concluded that this was appreciated. The service was got up for the benefit of the M. E. Church Sunday school and was a *decided* success from a pecuniary point of view, the net gain being estimated at about Rs. 120. The Sunday school has been working at a great disadvantage in respect to funds and it was not a bit too soon that an effort was made to relieve it. There are some people, unacquainted with the internal arrangements of these schools, who cannot understand why their up-keep should be attended with any expense but if such will only take the trouble to visit the schools at work they will find that the knotty problem will solve itself. One of the chief items of expenditure is in connection with gharry-hire and this is necessary when it is remembered that a great number of the children have to be carried to the school to ensure their regular attendance. Gharry-riding is during the hot and rainy weather quite a necessity while at all seasons it is a treat to a great number, who otherwise seldom if ever, enjoy the luxury. The other charges are for books for the library, which affords an opportunity for sound reading which is not within the reach of all classes, for tickets and Berean lesson leaves. Some schools have other incidental expenses but these are common to all and unavoidable.

Yours
S. S.

A Cry from Macedonia.

Sir,—Since May 1878 we have endeavoured to serve the Lord in preaching to the soldiers of the 2/13 L. I, and the Battery, of the Wesleyan and Presbyterian persuasion. The full strength of Dissenters in the 2/13 and the Battery is about 160. At their request we began preaching to them in the morning on Sabbath and visiting the hospital and the men in Barracks. This we have continued to do up to the present time. We have never sought nor received any remuneration for such service. There is a prayer room in the Garrison. [If this meets the eye of any Christian officer who can, I wish he would be kind enough to forward me a copy, of the G. O., concerniug the furnishing and lighting of Prayer Rooms in India.] We have endeavoured to hold one service during the week in this Prayer Room also. But we have felt that with our little church and Sunday school in the fort and other duties, that I could not give more time to this soldier's work, and with a canteen open seven days a week, a constant temptation to men, and the evil influences of the Barrack Room life, my two blows a week stand a poor show of effecting much. We have a chaplain. He gives his flock a 45 minute serviee once a week. He visits the hospital, but never the Barracks or Prayer Room, though men have requested him so to do. I have felt lately that something more must be done for these men. I suppose we have about 50 total abstainers among them. I think we could count 20 converted soldiers.

Some things the Lord has put in my heart to do for them of late, for which I have not the means. One thing is to get a young man to help me and let him give all his time to the nearly 1300 souls in the bodies of troops in this station. This would cost about Rs. 50 a month. If the Lord send me means, I will try this that is so much needed.

Another thing is the diffusion of Christian papers and tracts and a limited number of books of a pure Gospel stamp. Our Prayer Room well supplied with such would do much good. We have done considerable of this kind of work. But we have about as much as we can do in our Fort church, with a debt and current and pastoral expences. If this should reach the heart of any Christian man particularly interested in British solders in India, I shall be glad to make use of any funds in this work among the soldiers of Bellary, the Lord puts it into your heart to send. I am particularly desirous of seeing our Prayer Room suitably furnished with Christian Reading.

Christian men belonging to the Army are asked to pray for the work at Bellary. The Colonel of the 2/13 consents to any good work among the men.

C. B. WARD,
Methodist Preacher,
Bellary.

July 28th 1879.

NOTICES.

Received for the house of Hope, from E. F. B. second half of note for Rs. 10; *In nomine Domini*, Rs. 50.

Received for the Christian Orphanage, Goolburga, from A. F. Rs. 10; *In nomine Domini*, Rs. 50; M. S. Rs. 10.

Epitome of News.

Saturday, July 26.

—The Secretary of State has accorded his sanction to the construction of the metre gauge railway from Cawnpore to Furruckabad, at an estimated cost of 31¼ lakhs.

—The stamps frauds case in Lucknow is now before the public, and some nine men have been committed to the Sessions by the City Magistrate. Three lakhs of rupees is the sum which the losses to Government through this fraud are estimated at. All the accused are natives.

—"An industrious man at Yangchau" (says the *Celestial Empire*) "determined to clear away some rubbish that remained of the ruins of a dwelling that had been burnt during the occupancy of that city by the Taiping rebels, and to plant vegetables on the spot. Having reclaimed the ground he proceeded to dig, and soon came to a jar, which, on opening, he discovered to be filled with gold. Watching an opportunity to carry it away unobserved, he conveyed the treasure to his own house, staggering under the load. The first thing that he did was to destroy certain papers which were laid over the gold in the jar. Gradually he invested the money in houses and lands, disclosing his good luck to few until he got secure from molestation. Latterly he has become unhappy: his peace of mind has gone for ever! A friend suggested that the documents which he had destroyed contained information as to the localities of other deposits of gold. The thought was dreadful, and he suffers from the upbraidings of wife, parents, children, and other dependents, besides constantly reproaching himself. But the papers were consumed by fire, and the ashes afford no consolation. When he was a poor man he seldom lamented his poverty; now that he is rich he bemoans his pitiful condition, for he fully believes that but for the destruction of the papers he might have spent all his life in counting his money."

Monday, July 28.

—"Nuntius" of Calcutta, says in the *Lucknow Witness*: "In a recent number of the Witness I noticed an expression of doubt as to the possibility of Mr. Taylor's promised reinforcement of twenty men finding a "support" in India. This question has been discussed in some circles here, the general feeling being a little adverse to the scheme. "Where will they find a support?" is asked on every hand. It is by no means certain that twenty men will be sent, but if they come the question of support will depend wholly upon the men. If asked how many corks can be made to swim in the Bay of Bengal, I should reply that the question depended upon the quality of the corks. I have known men who can no more be made to starve

than dry cork can be made to sink in water. They subordinate every interest and every taste to the demands of God's work, live for this alone, have few wants and know how "in every state" to work and be happy. India can receive a thousand such men without misgivings. But twenty professional ministers of the ordinary kind, coming to India with home ideas and home ideals, looking for organized churches ready to receive them, regarding "support" as a right, and accepting it as the tender of a legal obligation, in short regarding the work as existing for them, and not they for the work,—such men will form a burden too heavy for any denomination in India to carry. The time may come when India will be able to offer work to a goodly number of settled pastors, but another class of workmen are more urgently needed at present.

"The work commenced by Mr. Taylor in India has had a wonderful development in some directions, but the men now charged with its interests need to give their most serious attention to its present tendencies. Whether it advances from strength to strength, until it becomes a great conquering power in India, or settles down into an organization of a dozen or twenty quiet English churches, will depend very largely on the wisdom of the men who control its destinies during the next half dozen years. Thus far, the pastorate has swallowed everything, and it is to be feared that the aggressiveness of the churches is on the wane. It cannot be otherwise if God's methods are ignored. If preachers of all grades and kinds are pressed into one uniform kind of service, if no provision is made for advance movements, if no campaigns are planned and carried out, the work will soon lose all its distinctive characteristics, and miserably disappoint the hopes of those who gave it their blessing and prayers at its beginning. For one, I expect better things of it, because I believe it is of God, and will be directed by Him, but the time has come for His servants to inquire anew what is the mind of the Spirit concerning them and their work."

—From an account of the arrest of Wassoodev B. Phadke, in the *Bombay Gazette*: Major Daniell's strength at Shindghi consisted of Syed Abdool Hakk, the two inspectors of police, a few sowars, and a few policemen. They proceeded at once to Unkulghi where the kulkurni informed them that a tall man with long beard (Wassudew) and a short light complexioned man had passed through the village. The party pressed on to the next vfllige, and were there informed by the patel that the two men had been there, but had not stopped, as there were no provisions to be had there, and had gone on to the village of Hooloor. The pursuers feeling confident that they were on the right track continued their pursuit to this village without delay, and the kulkurni there informed them that the two men had gone on to Bugloor. Without halting the party pressed on to Bugloor; here, too, the kulkurni informed them that the two men had been there, had stopped in the temple, and having been supplied with food by him had gone on. The party went on to Narainpur. On the way they met a policeman who informed them that he had seen the two men at 10 a. m. at the village of Sirsigi. The party hastened on to this village, and the patel informed them that the two men had passed there at 12 noon, and had asked the way to the next village. On the party went to this village, where the patel and kulkurni informed them that the two men had left there at 4 p. m., and had gone to the village of Ghimbi Khoord. Ghimbi was soon reached by the pursuers, and the patel and kulkurni assured them that the two men had passed through there at 7 p. m., and had asked a boy in the field the way to Devangri. The party felt sure that Wassudew and his companion had stopped at Devangri for the night, and would sleep in the large temple in that town; they therefore pressed on, and in passing through Ghimbi Boodrook on their way they searched it thoroughly. Devanagri is a town in the Kaladgi district, six miles from H. H. the Nizam's borders. The party therefore now leave the Mogulai. On approaching Devangri, Major Daniell and Syed Abdool Hakk left their horses, and with a few others on foot proceeded quietly into the town; it was now about 2 a. m., Monday, the 21st inst. Major Daniell muffled the small lamp which he carried; he and Syed Abdool Hakk went straight to the temple—a few paces in advance of the rest of their little party, so as not to break the stillness of the place. On reaching the entrance to the temple Major Daniell threw a dim light into it from his lamp; they saw two figures, a tall and a short, lying covered up and sound asleep. Major Daniell sprang on the tall one, caught him by the throat, and pointing his pistol to his face ordered him to surrender; Syed Abdool Hakk simultaneously had sprung on the short one and seized him by the throat, but not having so gigantic a grasp as Major Daniell, his first finger got into his captive's teeth, who bit it very severely, and who was made to let go only by a powerful blow from Major Daniell's fist in his face. Wassudew Bulwunt Phadke and his companion in arms, Gopal Moreshwur, were now in the hands of Major Daniell. The rest of the pursuing party came in, and the prisoners were bound.

Tuesday, July 29.

—In less then three months 2500 person have died of cholera in the Rawal Pinde district.

—Gamblers, beggars and professional thieves are exempted from the License Tax.

—A private of the 12th R. Lancers was drowned while bathing in a tank at Bolaram. A Native saw him struggling, but thought it no business of his.

—The *Deccan Herald*:—His Excellency the Governor, on Friday visited the Fancy Bazaar at the Rev. Mr. Small's, for the Famine Orphans, under Mr. and Mrs. Small's care, and the Zenana Mission under the care of the Misses Bernard. He saw the orphans, who are to be taught printing if the proceeds of the sale should prove sufficient to buy a printing press for them. This is a most excellent idea, and those who can assist in the good work ought to help it at this time. It is much better to teach the boys a trade by which they may earn their bread, than to educate them as clerks, for whom hardly any opening can be found at the present.

—*Indian Chr. Herald*: "It is in the contemplation of certain Calcutta brethren to hold a Conference of Bengali Christians scattered over Bengal and the North-Western Provinces during the forthcoming Doorgapoojah holidays. Last year we had a similar Conference, though on a small scale."

Wednesday, July 30.

—*Times of India*: "For the second time in the short space of three years the Grand Vizierat has been abolished. The Sultan has accepted the resignation of the Vizir Khareddin Pasha, who evidently wished to re-introduce the principle of Ministerial responsibility, and, therefore, pressed for the right to nominate the Ministers who were to serve under him. But his successor, Aarifi Pasha, is not Grand Vizier, but Prime Minister, the Vizierat being abolished. Doubtless the Sultan found himself unable to resist the pressure of those who were in favour of Ministerial responsiblity, and a constitutional system of some kind, and has yielded to it while getting rid of Khareddin Pasha, who has a certain reputation for independence and force of character. When the Vizierat was abolished just before the outbreak of the last war, the step was taken as part of a settled scheme for introducing Parliamentary Government. At the close of the war, when the Russians stipulated for the prorogation of the Parliament *sine die*, the Premiership was abolished and the Vizierat was restored. It will be curious to see whether the new Prime Minister will be forced by events to re-assemble the Parliament and give a new trial to the representative system. If that be the issue of the present complications, the return of Midhat Pasha to power may be looked forward to with certainty. He is the one capable statesman that Turkey possesses, and the experiment of constitutional government cannot be successfully carried out without him."

—The *Straits' Times* announces that the Edinburg, telegraph ship, is now at Malacca engaged in laying down the Penang-Malacca cable.

—It is intended to establish a half-penny rate for letters for London and its suburbs, and an arrangement is being made, whereby invoices and all written or printed matter not actually in the form of a letter may be sent throughout the United Kingdom, in specially prepared envelopes, at the cost of a half-penny. The price of telegraphic messages in London and the suburbs is also to be reduced from one shilling to six pence for twenty words.

—*Madras Times*; the Rumpa disturbance: Eight constables, on the whole, are said to have been killed by the rioters. Mr. Johnson is reported to have killed sixty rioters, single-handed. It also reported that while two steamers were going up the Godavery, the first which was conveying the tappal was fired into. The lascars and others on board jumped into the river and swam ashore. The steamer was immediately boarded and sunk by the rioters.

—*Bombay Gazette*: "What greater restriction can there be than that the bullion of one country shall not be receivable at the mints of another? It is the same as if we had copper coins in Madras, silver in Bombay, and gold in Bengal, neither the money nor the metal of one Presidency being current in another. Would it not be difficult to carry on trade under such circumstances? Yet that precisely—only on a larger scale—is the state of matters that prevails in the world at large, and that must continue to previl, so long as the currency laws of the different nations remain in their present "mixed" condition."

—The Native accountant of the Indu-European Telegraph office at Kurrachee, has been apprehended, the theft of Rs. 5000 from the treasary having been traced to him.

—Rats are being destroyed with some energy in the Hubli taluka. We learn that in four days no less than twenty thousand were killed and paid for.

—At Kotri a person, named Davis, belonging to the Havelock, was knocking about the place on Wednesday (last week) drinking, in company with some companions from the I. V. Railway. He did not return on Wednesday night and was missing till Friday, when a body was observed floating in the river by the ferry boat people. This was picked up, and found to be the missing man Davis.

Thursday, July 31.

—We acknowledge rect. of the Indian Railway Travellers' Guide, for August, published at the *Bombay Gazette* office; price 8 annas.

—Mortality from cholera in Kandahar has increased from an average of five or six daily to seventeen, and is spreading towards Herat.

—The Str. *Bangalore*, with English Mails left Aden for Bombay, Wednesday, 5 p. m.

—*Overland Mail*, July 11: Ireland and the University Education Bill, Agricultural Depression, Commerce and Agriculture, and the Army Regulation Bill have been the principal matters before Parliament this week.

The Bonapartist party in France is becoming more and more divided.

The Italian Ministerial crisis continues, but Signor Cairoli is endeavouring to form a Ministry.

Prince Alexander of Bulgaria received his

investiture from the Sultan at Constantinople on July 5.

The season continues very wet, and prayer is to be offered in the churches for fine weather.

Catherine Webster has been condemned to death for the murder of Mrs. Thomas at Richmond.

Amongst the deaths recorded this week are:—Lady Waldegrave; Major W. Manson, R. E.; Deputy Surg.-General J. Small, P. M. O.; Andrew Wood, M. R. C. S., late superintending surgeon, Pnnjab; Dr. C. Williams late 68th Regt.

The country has not failed to recognise the merits of Lord Lawrence. Dean Stanley, in his vigorous sermon of the day following the funeral, paid a noble tribute to his memory, and concluded with the words, "Farewell, great pro-consul of our English Christian Empire! Where shall we look in the times that are coming for an abounding knowledge and a disinterested love of India like to his!"

There is much excitement at the Vatican, statements having gone abroad that five of the cardinals who recently pronounced in favour of the nullification of the marriage of Lady Mary Hamilton with the Prince of Monaco had been bribed.—

Sir Henry Layard, in consequence of renewed persecution of the Armenian Christians on the shores of the Dardanelles, has called upon the Porte to take measures for the prevention of further violence.

About a thousand Mennonites, who, to escape military service, inconsistent with their religious convictions, emigrated from Russia to Brazil some three years ago, have returned to their former country.

A telegram from St. Petersburg states that the large body of Dissenters in Russia known as Old Believers are henceforth to have entire liberty of worship, and be allowed to engage in industrial and commercial pursuits hitherto forbidden. By these reforms twelve millions of Russian subjects will be relieved from their disabilities.

Two hundred houses have been destroyed by fire at Irkutsch, the flames breaking out simultaneously in the centre and suburbs of the town. Letters, treatening the conflagration, were received by several officials of Tula.

—Huxley's Hume has been chosen as a text-book by the Calcutta University. The *Indian Mirror* says:

"This is the first time, we believe, when a work of distinctly sceptical views has been selected for the use of the University under-graduates. We will not impugn the motives of the gentlemen who have made the selection. Most probably they did not think that a literary work, announced as such by the publishers, could be objectionable on any ground other than literary. A perusal of its contents, however, will convince any one that the object of the book is more than literary. Professor Huxley is the agnostic biographer of an "old-world agnostic," as the *Spectator* recently styled him, and his aim is to carry the philosophical speculations of his hero to the conclusions arrived at by modern scientists, so that, on many points such as the belief in the existence of the Deity and of another world, Professor Huxley often out-Humes Hume. Are we to understand that the University has deliberately resolved to convey agnostic teachings to its young under-graduates?"

Friday, August 1.

—*Missionary Herald*; Ahmednaggur, Feb. 19: "Strenuous exertions were made to influence some of our converts, and always through offers of service on higher pay, or loans for agriculture or trade. Our community had never been tried in this way before, and as we knew the times to be extremely pinching, and that, as even the apostolic band had a Judas, we probably had some unworthy members among us, we felt very solicitous lest some should apostatize. The air was thick with rumors, and some seemed to be confused by the claims of the Roman Catholics to be the primitive and only true church. Men without employment and with large debts asked why they could not teach a school for the Romanists, in which only secular branches were studied, and not disown the truth. It is with much thankfulness that we can report that only one man in our employ left us for the Roman Catholic service. He was deeply in debt, and he said to us that he did not, and never should, accept their doctrines, but must go where he could get the largest pay. A few others, three or four, I think, who were disciplined members of our churches, also accepted service with the Romanists, but said to us distinctly that they did so only to make money, thus showing the more their unworthiness and hollowness of the movement. Some four or five priests came to oversee the work, and money was freely given in the form of loans to poor people. All this brought great scandal on Christianity among the heathen, and caused us constant anxiety."

"Gradually the Romanist movement declined. After some months the bishop found that the leaders in the movement had deceived him as well as their former employers. Many a time I have hurried off to a village where I heard that agents of the Romanists had gone to tamper with the people, and after earnest conversation and prayer feared that all I could say or do would not avail. Yet it is with a great sense of relief that I can say that the Romanists haxe not yet got a foothold in the western district, which is under my care."

—Fall of rain, to July 31st, 39 in.

—Colonel John Pitt Kennedy, formerly of the Royal Engineers, died in London on the 29th of June, in his 82nd years.

—Deaths last week, 381.

—Casorati has been tried at Simla. The *Times of India* hears that the Court found him guilty of murder, but as the jury took a milder view, the case is to be tried on appeal.

—Good supplies of rain have fallen in many parts of Western India, in the last fortnight. The prospects are good.

—Prince Galitzen, a young Russian nobleman, converted by a Bible given to him at the Paris Exhibition, proposes to build thirty Bible kiosks, and to fit up seven Bible carriages. He intends to travel for seven months in Russia with Mr. Clough, of Paris, whom he has engaged to have charge of these carriages, and says: "Since Christ laid down his precious life for me, I will give my whole life and time and fortune to his service."

Selections.

THREE OF THE KING'S CAPTAINS.—HUDSON TAYLOR, G. MULLER, PASTOR BOST.

BY REV. C. H. SPURGEON.

(*Abridged from 'Sword and Trowel' of May' 1879.*)

It has recently been our joyful privilege to meet with several of the excellent of the earth, and among them with three of "the King's mighties," worthly to be placed in the first rank.

First, we found a card upon our table bear the names of J. Hudson Taylor. The last hour which this beloved brother spent at Mentone was consecrated by holy conference and earnest prayer for China in our pleasant parlour at Hotel de la Paix. Mr. Taylor is not a man of commanding presence or of striking modes of speech. He is not in outward appearance an individual who would be selected from among others as the leader of a gigantic enterprise; in fact, he is little in stature; but in his spiritual manhood Mr. Taylor is of noble proportions. Our conversation was confined to China, the work in China, and the workers in China. We believe that he dreams of chopsticks, mandarins, and poor Chinese. We expressed our conviction that he was already growing a pigtail, and he did not deny the fact, but added further that he hoped soon to have on the Chinaman's silk petticoat, and he seemed quite pleased to tell us that he was so like a Chinaman when fully arrayed that he was often taken for a native.

How greatly has the Lord blest this man in his apostolic labours for China! Mr. Taylor has gathered round him men and women of the right order. These, with holy daring, born of childlike faith in God, have penetrated the interior of China, and are planting churches as the Lord enables them. Without making invidious comparisons, *we feel free to say that no other missionary enterprise is so completely to our mind as the China Inland Mission.* Mr. Taylor is now on his road to China. May the Lord preserve him and prosper his way, and may the Christian churches at home provide all the means for this apostolic service. [Contributions for the *China Inland Mission* should be sent to 6, *Pyrland, Road North London.*—ED. *C. H.*]

It has been a great means of grace to us in our exile at Mentone not only to hear the venerable George Muller, of Bristol, but to have three long interviews with him besides uniting with him twice in the breaking of bread and in prayer. Mr. Müller has the look of personified order and simplicity: his appearance is equally removed from show and slovenliness. His face gleams with the quiet cheerfulness which comes of profound restfulness. He believes God with great reality, and practically takes Him at His word, and hence his peace is as a river.

Mr. Muller gives us more the idea of Enoch than any man we have ever met: he habitually walks with God. Hence his whole life is his religion, and his religion is his whole life. The *delightful placidity of the pupit is retained in the parlour, and the graciousness which is seen* in the preacher is just as manifest in the friend. Some may, therefore, suppose that he has about him a sombre air; far from it. He is as bright and happy as a dear, obedient child has a right to be when enjoying his Father's love. He is no monk, and could not be made into a gloomy recluse; the domestic affections are strong within him, and so also is his love to the brethren, and his desire for the good of all mankind. We entertain for him a feeling of profound veneration. Again and again he said, "The Lord can do without poor George Muller"; but even this was drawn out of him, for with him George Muller is just nothing, and the Lord is all in all.

With no flash of oratory or brilliance of poetry, George Muller is enabled to be one of the most useful of living preachers by his simply testifying to facts by which he has for himself proved the love and truth of God. His preaching is the Gospel and nothing else.

No doubts disturb the Director of the Ashley Down Orphanage; how can there be when he sees the Lord daily feeding his 2,050 orphan children in answer to his prayers? In his old age, still hale and strong, he ministers the Word with ceaseless diligence, journeying from place to place as the Lord opens the doors and prepares his way. Free from all anxiety, he enjoys life to the utmost, and if it were right to envy any man we should certainly envy George Muller; we are not, however, under any necessity of so doing, for the same grace worketh in all the saints, and we have but to yield ourselves thereto.

[Contributions for *Mr. G. Muller's Orphanages* should be addressed to him at *Ashley Down, Bristol.*—ED. *C. H.*]

The third choice brother with whom we took sweet counsel was Pastor John Bost, who is the founder and conductor of the *Asylums of La Force*, in France. Each of these three brethren is of a distinct type: the same Spirit is in each of them, working out a different

form of the one glory which Jesus has given to all His people.

We do not know whether George Muller has any humour, but John Bost has. Mr. Bost is a man of considerable dimensions, and addressing us he said, "You will see that there is a difference between me and Mr. Muller. George Muller is a great man and John Bost is a large man." This was true, but not all the truth, for John Bost is great as well as large. Orphans, idiots, imbeciles, and epileptic persons are the objects of our friend's loving care. It touched our heart to hear him speak of the deaf and dumb, and blind and lame, but more especially of the poor epilepties, who are his special favourites, because they suffer so greatly and involve so much weary watching and painful care.

John Bost has eight institutions: *La Famille Evangelique* for orphan girls; *Bethesda* for incurables, blind, and idiot girls; *Ebenezer* for epileptic girls; *Siloam* and *Bethel* for epileptic boys; *Le Repos* for invalid governesses, &c., *La Retraite* for invalid servants, and *La Misericorde* for idiots and epileptics. There are three hundred and sixty-six inmates in these eight abodes, and for all their wants John Bost is responsible. But we only mention these to introduce our brother himself. Here is a man after our own heart, with a lot of human nature in him, a large-hearted, tempest-tossed mortal, who has done business on the great waters, and would long ago have been wrecked had it not been for his simple reliance upon God.

Worn down with labour, he needs rest, but will not take it, perhaps cannot, for even at Mentone he was lecturing for his institutions and melting us all by the story of his imbeciles and epileptics. We took the chair for him, and while we were offering prayer he was so moved that we feared he would not be able to restrain himself. We spent an evening with him, and found him full of zeal and devotion and brimming over with godly experience, and at the same time abounding in mirth, racy remark, and mother wit.

How can John Bost be otherwise than troubled in spirit when he hears the cries of epileptics, and sees the horrible contortions into which they are thrown in their frequent fits? It cuts him to the heart to see the sufferings of the dear objects of his care, and many are his sleepless nights with such a charge around him. He is full of tender sympathies, and in consequence he has a great power over his poor patients, who love and revere him; but this costs him great wear and tear of heart, and often brings him very low. Mr. Muller and Mr. Bost love and esteem each other very highly, and Mr. Muller was greatly pleased with a visit he paid lately to the asylums of La Force, although the sight of the epileptics was very painful to him.

SONSHIP.

BY REV. THEODORE L. CUYLER.

There is a great exhilaration in "expatiating" (as Dr. Chalmers used to say) over the glorious eighth chapter to the Romans. It stirs the blood like a sunrise outlook from the summit of the Righi or Gray's Peak. One of the richest passages in this affluent chapter is that one which brings out the precious doctrines of *adoption*. To every returning repentant prodigal comes this privilege of admission into God's household. The prodigal found six things: he found a welcome, a home, a ring, a feast, and a song; but above all he found a *Father*.

With true conversion comes adoption. This is an act of God's free grace whereby the believing soul is received into the number, and has a right to all the privileges of the sons of God. The essential to this sonship is a new nature, a heart renewed after the divine image in knowledge and holiness. The likeness to Christ, in a new convert, is dim and imperfect at first, but the lines grow stronger and the resemblance more vivid, as that convert grows in grace.

What a host of privileges belong to this sonship! One of them is—being led by the Holy Spirit. God's spiritual children are led to clear views of truth. They are led to conform their lives to Christ's example. They are led away from sinful places and practices, from dishonest tricks, unworthy occupations, and carnal amusements. They are led into the straight path of duty. All these are sure blessings, unless the Christian grieves the Spirit and quenches the Spirit, and then he is *misled* into the snares of the Devil.

In order to be docile sons of God, we must renounce our own wisdom and consent to be guided. We must allow our Father to have His way. He must precribe our lessons, appoint our lot, and direct our steps. This is the most difficult attainment in the Christian life.

Adoption makes us objects of peculiar love, as long as we abide in God's family and obey His commandments. He knows all His own children. Oh! what manner of love the Father hath bestowed upon us that we should be called the sons of God! The Hebrew foundling, Moses, admitted into Pharaoh's palace as an adopted child, had no such honor as a poor beggar has when he is accepted in Christ. He straightway becomes an heir to the most magnificent inheritance! If I am a believer, then am I a son—if a son, then an heir to Heaven's indescribable splendors—yes! a "joint heir" with Christ Jesus himself. As the body of a monarch shares the honor of the crown upon the brow, so we who are Christ's body, share the glory of the diadem which is worn by our Divine Head. There will be estate enough in heaven for all the heirs: and not one of all the adopted children will "contest" the testament which bequeaths such boundless wealth.

If we have received this spirit of adoption, we should reverently and lovingly cry "Abba, Father!" We should keep up the family name and honor. We should delight to do our Father's will. We should shame out of the church the hateful spirit of caste and "snobbery" which spurns a brother because he wears a coarse coat or lives in an ungenteel quarter. A dishonor to a Christian is a dishonor to Christ. The highest in God's household is the one who stoops to the lowliest services.

Brother! Sister in Christ, look up. Be of good cheer. Take an inventory of your treasures. Three wonderful privileges you possess as the sons of God; these are—prayer, provision for your wants, and protection. They are enough to be happy over until you get home to glory. While such treasures are yours, while our Father hears you, answers you, supports you, and watches over you, then you ought to be constantly singing.

"No earthly father loves like Thee;
No mother half so mild
Bears and forbears as Thou hast done
With me, Thy sinful child.

What can I do but trust Thee, Lord?
For Thou art God alone;
My soul is safer in Thy hands,
Father! than in my own."

Miscellany.

—Basel Missionary Society's Report;

In connection with Mangalore two youths have left their families and homes to become Christians.

One of them is Rama Rao, a young Saraswat Brahmin from Mangalore, 21 years old. He had been reading the Bible for many years and loved it. When our Anglo-Vernacular School in Mangalore was re-opened, he entered it, and there the Biblical instruction made such an impression on him, that he applied to *Mr. Müller* for Baptism, and on the 7th August took refuge in the Mission-house. This caused a great stir among the Brahmin community of Mangalore, and many of his relatives came to the Mission-house to speak with the young man and shake his resolution by persuasion and promises. Violence was not, however, tried in any form, and the conversations went on in good order in presence of the Missionaries. Rama Rao received then further instruction in the way of truth, and on the 3rd December was baptised in our chapel in the presence of many of his Hindu caste-fellows. He is now studying in our Preparandi-School in Udapy.

Another youth, 18 yeors old, presented himself on the 5th October in the Mission-house in Mangalore, expressing his wish to become a Christian and study the Word of God in our Catechist Seminary. He was Deramma the son of a well-to-do Bant family (Shudra) in Kutyar, 28 miles N. of Mangalore. There is in Kutyar a Christian congregation, affiliated to the Mission in Mulky; and Deramma had for years been a pupil of the Vernacular School our Mission has in Kutyar; he had also had much intercourse with the Christians there. The Gospel which he had learned chiefly from our Short Bible Stories in Canarese, made him desirous to bacome a Christian. We sent him to Mulky and from there *Mr. Daimelhuber* accompanied him to his mother and relatives in Kutyar; who were quite at a loss to understand what could have induced the youth to leave his comfortable home and join the out-caste Christians, and who took great pains to shake his resolution. But Deramma told them clearly that he wanted to save his soul, and gave a good account of his faith before his relatives and other heathens of Kutyar. He now studies in the Preparandi-School.

Malappu is about 50 years of age and an inhabitant of Jodhalli, 99 miles distant from Dharwar, where he finds his comfortable livelihood independent of the Mission, and without leaving his house or work in consequence of his change of religion. As a boy he went to school and has since then been a diligent reader. In the Hindu prophecies of Sidimane he read that a Christian (?) government would come to India and bring the Saviour of the world, and when Malappu first saw a Missionary in his village, 15 years ago, he was convinced that the way he proclaimed must be the right one. At a later period he procured from Hubly the tract "The Good Way" (sanmarga-vicharane), and read it again and again, till he was fully convinced that salvation could be found only in Christ. From that time he believed in Christ. He endeavoured to convince his wife and children of the truth, but did not succeed. "Several times," he relates, "I went to Hubly, firmly resolved to become a Christian, but returned each time with sorrow and shame, without carrying out my intention. Lsst year I found by God's grace the strength to take the step, whatever might be the consequences, and since then I have had peace and rest in my mind." But the consequences were that his wife and children left the house and would no longer live with their husband and father. In June *Mr. Welsch* stayed in Jodhalli for 12 days, putting up in a temple. Some of the Hindus there proved very friendly, and by their help Malappu's eldest son Parappu was induced to return to his father. He was very willing also to take Christian instruction together with his father, and frequently some heathens of Jodhalli join the Bible lessons, and also listen willingly when the Gospel is brought to their houses. But especially Malappu drank in what he heard of the Gospel, read the Bible for himself, and a number of heathen are in the habit of gathering in his house to speak on the Gospel. The baptism on the 5th August was a very happy day for father and son, and produced a deep impression on the many heathens who gathered in the Ishwara temple to witness this first baptism in Jodhalli. Malappu (now Shantappa)

is still waiting for his wife to return, but till now her great anger has not yet sufficiently cooled down, although even heathens of her village recommend her to return to her husband.

A legal difficulty of a very perplexing nature has arisen again and again in the course of late years. Young girls of 8 or 12 years have, according to the strange usage, already passed through an act of marriage, and are even by the Indian Law acknowledged as married women. Yet not the husbands but the parents are their natural and virtual guardians. If they now join us together with their parents, the husband's claim, though dormant for the time, remains in full force, and many be pressed at any time, so that these girls after years of Christian training are liable to be claimed by rude heathen husbands, and as their caste is gone, to be treated by them not as wives but as concubines. And, horrible to say, English Courts are able to force Christian girls to live as the concubines of heathen men. Not to increase the difficulty, we have usually refused baptism to this class of girls, often to their great grief.

When we for the first time come into a village, the people are afraid and do not know what to make of us. From many houses we are sent away. At a certain place a man pointed laughing to his belly, saying. "This is my god. If this is full, I have heaven, and if it is empty, I have hell." Some hear from politeness, others to pass away their time, and there are only few who hear from a desire after truth. Gradually, however, when the visits are repeated, people are better acquainted with us and with our message, whilst we are enabled to find out those who have a desire after truth, and bestow particular care on them. In some of the villages mentioned, several love the Gospel and are deliberating again and again about becoming Christians; others give at least their assent to the Word.

In observing the people more closely, it can be discovered that the Gospel works in many hearts, in some cases rousing their opposition so much that they seem to be raving, in other cases making them desirous to be delivered by Christ at least from the tribulation of evil spirits and from sickness. One man told me: "I know that the demons have no power over you, but you rule over them. Could you not come and drive away the demons from my house by some mantras?" I replied: "We cannot exorcise demons, only Jesus Christ can do that. But when you throw away your idols and believe in Jesus, you will soon be rid of them." He reflected and said: "Could I not first get rid of the demons and afterwards give up idolatry?" I replied: "Suppose a wife of yours, whom you had fed for many years, should have another man beside you in her house, would you believe in her faithfulness as long as she refuses to send away the unlawful husband?" He said: "No never! she must first of all send away that man!" I replied: "Just so! Do you understand the application to your case? Can Jesus trust you before you throw away these ugly idols of which you know that they are false?" He nodded assent and said: "It is true," and went away. Many people know of the Gospel, and several of them consider the question: "On what conditions would Jesus deliver us from our sufferings?"

Our Industrial Establishments continue to be an essential help to our congregations by training many people up to habits of industry and punctuality, giving them a livelihood and helping many of them to a position of comparative comfort. Most of the Establishmnnts are paying their own way, excepting the Mechanical Establishment in Mangalore, which is yet in its beginnings, and the Carpenter-Shop in Calicut which suffers under the hardness of the times. But the Weaving Establishments in Mangalore, Cannanore, Tellicherry, Chombala, Calicut and Codacal, the Tiling Works in Mangalore and Calicut always find a good market, although they are obliged frequently to seek it at great distances.

In Mangalore, Mercara and Calicut Mercantile Establishments are carried on, and in Vythery there is a Branch of that in Calicut. In Cannanore also a small Establishment of this kind is carried on in connexion with the Weaving Establishment.

TELEGRAPHIC NEWS.

London, July 23rd: The House of Commons has read a second time the Irish University Bill. The Right Hon. James Lowther (Chief Secretary for Ireland) in moving the second reading of the bill proposed the establishment of scholarships and prizes —Mr. Stanhope (Undet-Secretary for India) in reply to a question, said His Highness the Maharaja Duleep Singh had made an application to the Government for an increased allowance, and that the same was under consideration. The opinion, he said, of the Government of India in the matter had been invited.—The Marqnis of Hartington has accepted the candidacy of Lancashire. In a speech made he said he believed the dissolution of Parliament was imminent.

26th: The report of the Select Committee on Public Works in India recommends that the yearly borrowiug for Public Works shall not exceed £2,500,000, the loan to be raised in India. It also proposes a reduction in the number of pupils at the Cooper's Hill Training College, and a larger employment of natives in the Department.—Lord Cranbrook yesterday distributed the prizes at the Cooper's Hill College. Commenting upon the employment of natives in the Department of Public works, he said it was most desirable that natives should expect a career in connection with the British Government; but that the superintendence and control could never be placed entirely in their hands. Speaking in vindication of the administration of India by the British against the attacks made by Mr. John Bright, His Lordship said that India was gradually being welded into one nation under a safe and sound Government.—The House of Commons has read a second time the Bill for an Indian loan of two millions sterling. An amendment was brought forward by Mr. Fawcett that it was unjust to make India contribute seven times more than England towards the expenses of the Afghan war. On being put to the vote, however, it was negatived by 137 against 125.—A Commission of the Great Powers is to be appointed to control Egyptian finance, England and France preponderating and determining what the Egyptian Government can pay and what reforms are necessary.

Constantinople, 28th: The ministerial crisis here, which has been prolonged for some time, continues. The Sultan still resists the demands of the Grand Vizier for a constitutional Government.—The Sultan having refused to accede to the demand of Khairredin Pacha (Grand Vizier) to nominate Ministers, he (the Grand Vizier) has resigned, and Aarifi Pacha has been appointed Grand Vizier in his place.—EVENING, The post of Grand Vizier has been abolished, and Aarifi Pacha has been made Premier, with Savfet Pacha as Minister for Foreign Affairs.

London, 29th: The International Telegraph Conference has terminated its sittings. A word rate in Europe has been agreed to; proper names having a code sense will not be allowed, and figure groups will have to be composed of three instead of five figures as hitherto. The changes will come into force next April.—The *Gazette* publishes the following list of honours bestowed for services in connection with the Afghan war:—To be Knights Commanders of the Bath—Major P. L. N. Cavagnari, Lieut. General D. M. Stewart, Lieut. General Sir Sam. Browne, Lieutenant General F. F. Maude, Major General M. A. S. Biddulph, Major General F. S. Roberts, V. C., Major General C. S. Lumsden.—To be Companions of the Bath—Mr. A. C. Lyall, C. S., Lieutenant-Colonel Cobbe, 17th Foot; Lieutenant-Colonel Madden, 51st Foot; Colonel R. H. Sankey, R. E.; Colonel C. M. Macgregor; Colonel Drew, 8th Foot; Colonel Æneas Perkins, R. E.; Colonel Lindsay, R. A.; Colonel Jenkins, (Guides?); Colonel Malcolmson; Gibbons (Deputy Surgeon General, Peshawur Field Force.)—To be Honorary Knight Grand Commander of Star of India—The Khan of Khelat.—To be extra Knight Grand Commander of the Star of India—Sir Fred. P. Haines.—To be Knight Grand Commander of the Star of India—The Raja of Nabha.—To be Knights Commanders of the Star of India—Colonel H. K. Burne, Colonel G. P. Colley, Major Sandeman, the Hon. R. E. Egerton.—To be Companions of the Star of India—Major St. John, R. E.; Colonel Waterfield; Mr. Lepel Griffin, C. S.; Major James Browne, Mr. Dalyell, Mr Peele, Maharaja Tagoar Sirdar, Kuppurtala Maharaja, Bahadhur Sahibzade, Obed Ulla Khan of Tonk.

Constantinople, 29th: The Turkish Ministry, acceding to the demands made by the British and French Ambassadors here, have conceded to Prince Tewfik all the privileges enjoyed by the late Khedive, Ismail Pasha.

London, 30th: The House of Commens has read a second time the Banking and Joint Stock Companies Bill.

31st: An influential depntation was received by Sir Stafford Northcote yesterday, which protested energetically against the subsidies paid by Government for the conveyance of the Eastern Mails. Sir Stafford Northcote, in reply, said it was inexpedient to make any statement on the subject until the discussion had taken place in the Commons relating to the new contract.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore*, 25th:

Additional.

For Southampton.—Mr C H Fellows, Capt Moore, and Mrs W Duncan and 2 infants.

For Brindisi —Mr O'Donnell, Mr H B Medlicott, Mr R Rowett, and Capt Darvall.

For Venice.—Mr J A Hanbury, and Mr S Greenblatt.

Per Str. *Manilla*, Aug. 1st:

For Genoa.—Captain Percy V James, Captain Coulson, Mr Digby Whitfield, Mrs Digby Whitfield, Mr C Palmer, Mrs Palmer, Lt. Bethune, Colonel Wilson, Mrs Wilson, Miss Wilson, Major Phillips, and Mrs Phillips: Mrs Aneta, Mr Fernande. Captain Bazett, Rev Hormazadjee Pestonjee, and Mrs Hormazadjee Pestonjee.

For Suez.—Captain J A McNeale.

For Port Said.—Mr Hassum Khan and one friend.

Per P. and O. Str. *Geelong*, Aug. 1st:

For Southampton.—Lieut A J Nettleship, Dr and Mrs L D Spencer, Mr H Derry, Lieut W Peacocke, Lieut G E Money, Assist Apothecary C Archer, and Capt H N Martin.

For Brindisi.—Mr W Macdonald, Mr W G Allen, Major Boone, Mr E Foster Webster, Mr C T Richardson, Mr H J Oddie, Mr D J Flynn, and Capt Slade.

For Venice.—Mr V Weichmann.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat*, 30th:

From Southampton.—Capt F A Wright, Mr and Mrs White, Mr and Mrs Cresswell, Mr D J Tata, Mr Gall, Mr J P Cornforth, Major F Gellie, Mr J Howarth, Mrs Brooke, and Qr-Master Walshe.

From Brindisi.—Lieut T Hope, Mr F Coxhead, Mr R H Adam, Mr Wingate, Capt Goodbridge, Dr J M Coates, Lieut C L Young, Major Perreau, Mr H Beverley, Mr F W Peterson, Capt G F Moore, Capt Evans Gordon, Major C Jennings, Mr R Melville, and Mr W H Whiteside.

From Venice.—Mr Le Feuvre.

From Suez.—Capt Wolff.

From Aden.—Lieut J F Manifold, R A.

Domestic Occurrences.

BIRTH.

MARTIN—at Nusseerabad Rajputana on the 14th July the wife of the Rev, W. M. Martin of a daughter.

MARRIAGES.

KENNEDY—HOPKINS—July 23rd, at Kurrachee, Louis Kennedy, Commissariat Department, to Catherine, daughter of the late M. Hopkins.

SAW—BILBY—July 28th, at Bhosawal, by the Rev. E. Crampton, Edwin Saw, Driver, G. I. P. Railway, to Caroline Elizabeth Anne Bilby.

DEATHS.

MORRIS—July 25th, at Mazgaon, Cyril Austin, infant son of William Morris, B. I. S. N. Company, aged 10 months.

NICHOLLS—July 26th, at Mhow, Mary Ann, wife J. Nicholls, Sindia-Neemuch State Railway, Barnagar, aged 46 years.

TICKELL—July 29th, at Middle Colaba, Eleanor Dora Maud (Nellie), daughter of Charles Tickell, late I. N., aged 15 years and 9 months.

MARTIN—at Ashapura Nusseerabad on 25th July Anna, the dearly beloved wife of the Rev. W. M. Martin, Missionary of the United Presbyterian Church of Scotland.

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Mrs. Fido, 8th July 1880, Rs. 6; E. J. Drew, 30th Nov. 1879, Rs. 10; D. Ananteun, 31st Aug. 1879, As. 10; Rev. H. Horsley, 30th April 1880, Rs. 22-14; Rev. A. Estabroks, 24th May 1879, Rs. 16-8-6; Lieutenant Colonel Vanheythaysen, 24th May 1880, Rs. 7-10.

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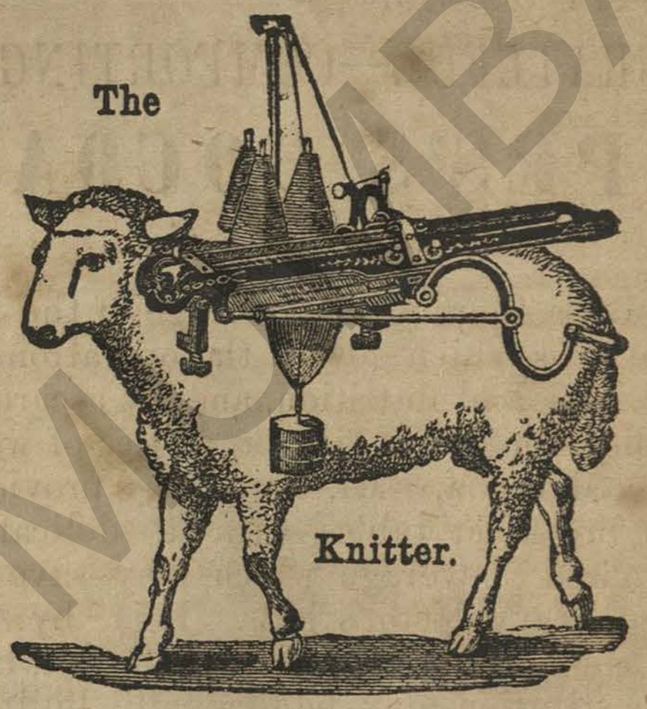

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